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A plaine and perfect Touchstone, for to try the
Bishops and all their Clergy from whence their power
and doctrine doth arise and proceed: if they shal say it doth proceed
from our glorious God, then I hope they will say with S. Paul,
We can do nothing against the truth, but for the truth: For every
one that fighteth against the divine power of the word
of God, he fighteth against God; and let all such be
their own judges who is like to have the victory.


Dedicated to the KINGs most excellent Majesty,
and to the most honourable and high Court
of P A R L I A M E N T.

*Gathered and directed by that grace God hath
given to me James Hunt.*

All glory be to God on high.



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Christian Brethren, the Apostle S. Paul saith plainly, 1 Cor. 10.4. *The weapons of our warfare are not carnall, but mighty through God to the pulling downe of strong holds :* Wee all know in a temporall warre, that City that is besieged, if all the strong holds be broken downe, the Citizens will be forced to yeild up themselves ; so in like manner, by the opening and unfolding of seven points of Scripture , I shall by the helpe and power of God pull down seven strong holds, which the Bishops and all their Clergy hold forth by a false interpretation of Scripture, whereby they have blinded and deceived all those people that are as yet held under their power. The first strong hold is Rom. 13. 1. *Let every soule be subject to the higher power, for there is no power but of God, the powers that be are ordained of God, whosoever therefore resisteth the power resisteth the ordinance of God , and they that resist shall receive to themselves damnation ;* Now I understand the Bishops and all their Clergy make the people beleieve that they are the ministers and messengers of Jesus Christ, whosoever therefore resisteth their power and their doctrine they threaten damnation against them : but by the help and power of God I shall plainly prove that the word of God makes mention of a twofold power, one proceedeth from the true God , the other from the false Devill ; therefore I will shew you in briebe how we must obey all power both spirituall and temporall ; first, for temporall, we must obey the King, and his Magistrates, so that by their power they doe not draw us from the true worship and obedience of Christ who is King of Kings, for the Apostle saith plainly, Ephes. 6. 10. *My brethren be strong in the Lord and in the power of his might, for we wraastle not against flesh and blood , but against principalities, against powers , against the rulers of the darknesse of this world, against spirituall wickednesse in high places ;* that

is, against false doctrine, and false worship which proceedeth from the Devill and his kingdome of darknesse, which God would have all his children to be valiant men of warre, to trample all such power under their feet. Now by the help of God I will shew you in brieft, how the Clergy have deceived the King and his Magistrates, and all other people which are as yet held under their power, in making of them beleeve that the old Law is a rule of obedience for the people to bee led and guided by; but I will prove that the more they bring the people under the obedience of the old Law, the more they bring them under the bondage of the Devill: My first prooffe is, *Heb. 2. 14.* Forasmuch then as the children were made partakers of flesh and blood, Christ himselfe also tooke part of the same, that through death he might destroy him that had the power of death, that is the devill, and so to deliver all those, who through feare of death were all their life time subject to bondage; This place of Scripture doth plainly prove and signifie, that all those people that were under the old Law, they were under a yoke of bondage, untill Christ freed them by his suffering on the Crosse. Againe, *Rom. 7. 6.* Now we are delivered from the Law, that being dead wherein wee were held; as held under the chaines bondage of Sathan, that wee should serve in newnesse of spirit, and not in the oldnesse of the letter; That is, in newnesse of the Gospel, and not in the oldnesse of the Law. Thus I have proved in brieft, the old Law is the spirit of bondage, and so is the Devil which Christ hath redeemed all those people from that wil be reconciled to him, and to the obedience of his glorious Gospel. And by these plain truths of Scripture which I have written, I have pulled downe one strong hold which the Bishops and all their Clergy hold forth by a false interpretation of Scripture, whereby they have deceived the King and his Magistrates, and all other people that are as yet held under their power. The
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second strong hold is in *Mat. 5. 17.* Christ saith, *Thinke not that I am come to destroy the Law and the Prophets, but to fulfill;* hereby I plainly understand and prove, that *Moses* and the Prophets did foretell that Christ should come and suffer on the Crosse for to ransom his people from the bondage of hell and corruption, and so he hath fulfilled: my first proofoe is *Gal. 4. 4.* For when the fulnesse of time was come, God sent forth his Son, made of a woman, made under the Law, for to redeem them that were under the Law, that we might receive the adoption of sons. Againe, *Acts 3. 18.* Those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, to ransom his people from the bondage of hell, hee hath so fulfilled. Againe, *Col. 1. 19.* For it pleased the Father that in Christ should all fulnesse dwell; and (having made peace by the blood of his Crosse) by him to reconcile all things unto himself, by him I say, whether they be things in heaven, or things on earth. Againe, *Ephes. 1. 22.* God gave his Son to be head over all things to the Church, which is his body, the fulnesse of him that filleth all in all. Thus by these plaine truths of Scripture which I have written, I have pulled downe another strong hold which the Clergy hold forth, by a false interpretation of Scripture, whereby they keep the people under the old Law. The third strong hold is *Gal. 3. 24.* The Apostle saith, *The Law was a schoolemaster to bring us to Christ,* but the Clergy say, the Law is a scoolemaster; is is one thing, and was is another, for is signifieth that which is now present, but the Apostle saith, *The Law was a schoolemaster,* this word was signifieth that which is past and gone, for when Christ is come, we are no longer under a schoolemaster, *verse 25.* This verse doth plainly prove, that all those people that are and shall be reconciled to Christ, they are no longer under the old Law, for ye are all the children of God by faith in Christ Jesus, for as

many of you as have beene baptised into Christ have put on Christ; Now alas for pity, how many thousands of people are here in England, that are so blinded by false doctrine that they doe not truly discern whereunto they are baptised, for we are baptized to Christ and to the obedience of his Gospel, and are thereby freed from the old Law; I say all those people that shal stand stedfast to Christ, and to the faith of the Gospel whereunto wee are baptized. Againe, I wil prove *S. Paul* calleth the people from the old Law, for hee saith plainly, *Gal. 4. 19.* My little children, of whom I travel in birth againe til Christ be formed in you. Tel me yee that desire to be under the Law, doe ye not heare the Law? For it is written, *Abraham* had two sons, one by a bondmaid, the other by a freewoman, which signifieth the two Covenants, as you may reade *verse 24.* but he of the bondwoman was borne after the flesh, which is carnal and gendreth to bondage, for this mount *Sinai* gendreth to bondage, but he of the freewoman was by promise, who signifieth Christ and the ministration of the blood of the New Testament, which by regeneration is to everlasting life and justification, but as he then that was borne after the flesh, persecuted him that was borne after the spirit, even so it is now, *verse 29.* and I say plainly and truly, so it is now with me; for now God my glorious Father hath raised me up to be a true witnesse of his Son Jesus Christ, for to shew and prove unto the people, that by his suffering on the Crosse and the power of his resurrection he hath ransomed his people quite off from the old Law and Testament; for this cause I have been twelve times cast into prison, but what saith the Scripture, Cast out the bondwoman and her son, for the sonne of the bondwoman shal not be heire with the son of the freewoman. I understand the son of the bondwoman signifieth the Devill and the old Law,

Law, for the old Law is the spirit of bondage, and so is the Devil, as I have already proved in pulling downe of the first strong hold: but the son of the freewoman signifieth Christ and the Gospel, for Jerusalem which is above is free, which is the mother of us all; that is, of all those that are and shall be reconciled to Christ and to the obedience of his Gospel. Thus I have proved that *S. Paul* called the people from the old Law, and hereby I have pulled downe another strong hold, whereby the Clergy have deceived the people, in saying the old Law is a schoolemaster to bring them to Christ. The fourth strong hold is in *Rom. 7. 12.* The Law is holy, and the commandment is holy, and just, and good; But it is said in the sixt verse, wee are delivered from the Law. Hereby I understand and shal plainly prove the word of God makes mention of a twofold Law and commandment, one is to death and condemnation, the other to life and justification. My first prooffe is, *Heb. 7. 17.* For the Priesthood being changed, there is made of necessity a change of the Law, for it is evident that our Lord sprang out of Judah, of which Tribe *Moses* spake nothing concerning Priesthood, and it is farre more evident, for that after the order of *Melchisedech* there ariseth another Priest, *verse 15.* who is made not after the Law of a carnal commandment, but after the power of an endlesse life, for the Lord sware and will not repent, saying, Thou art a Priest for ever after the order of *Melchisedech*, by so much was Jesus made a surety of a better testament, for there is verily a disanulling of the commandment going before, *verse 18.* a disanulling doth signifie a putting away and to make void, for the commandment that was ordained unto life I found that to be unto death, *Rom. 7. 6.* For Christ hath abolished death, and brought mortality into light, as I prove, *Ephes. 2. 15.* Having abolished in his flesh the Law of com-
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mandements contained in ordinances for to make in himselfe of twaine one new man, and so making peace, and that hee might reconcile both unto God in one body by the Crosse, having slaine the enmity thereby: Hereby I have plainly proved that Christ hath abolished the Law of commandements contained in ordinances, which I shal prove againe to be the ministration of the old testament, for the Apostle saith plainly, *2 Cor. 3. 7.* If the ministration of death written and graven in stones was glorious, which glory was to be done away: I understand the ten Commandements was delivered to *Moses* in Tables of stone, and a ministration was raised thereby, and Circumcision, and those ordinances which are written, *Heb. 9. 19.* did belong to the old Law, for when *Moses* had spoken every precept to all the people according to the Law, he tooke the blood of Calves and of Goats, with water and scarlet wooll and Hisop, and sprinckled both the book and all the people, (marke this point I beseech you) for the Apostle saith plainly, *Moses* sprinckled the booke, which booke signifieth the old Testament, for he saith, this is the blood of the Testament which God hath enjoyned unto you. Thus I have proved in briefe that Circumcision and those Ordinances which I have named did belong to the old Law and Testament, which I have proved to be the Law of commandements contained in ordinances which Christ hath redeemed us from: But some people may say, if there be no Law nor commandements, then we may run into all kinde of wickednesse, but by Gods help I shal prove that the whole doctrine of the New Testament is all the commanding power of God, to teach and instruct his people how they should endeavour themselves what to follow and what to flye; My first prooffe is, *Mat. 28. 19.* Christ saith, all power is given unto me both in heaven and in earth, and he commanded his Disci-

Disciples, saying, Goe teach all nations, and baptise them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all those things whatsoever I have commanded you. Again, Christ saith, *Ioh. 15. 14.* Yee are my friends if ye doe those things whatsoever I have commanded you, and Christ is the mediator of the New Testament, *Heb. 9.* and *S. Paul* saith, God hath made us able Ministers of the New Testament, not of the letter but of the spirit, that is, not of the Law but of the Gospel. Again, *Rom. 13. 9.* *For this thou shalt not commit adultery, thou shalt not kill, thou shalt not steale, thou shalt not beare false witnesse, thou shalt not covet, if there be any other commandement it is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thy selfe,* that is, God will have every man as he would his neighbour should doe unto him, so I say againe, he must endeavour himselfe to doe to his neighbour, Love worketh no ill to his neighbour, therefore love is the fulfilling of the Law of the spirit of life, for the spirit of God draws but one way, that is, to Christ and to his glorious gospel. Thus I praise God I have proved in brieft, that the Commandements of God are gathered and concluded in the doctrine of the New Testament; but the Clergy say, those Commandements that are written in the Old Law and Testament, are written again in the New, and therefore they say they are both as one, and they must be joyned together, but by the help of God I shall answer by a plaine and cleere similitude, for if a man appoint and command his servant to goe and worke in his vineyard, if the servant shal neglect to worke in his owne masters vineyard, and shall worke in another mans, though he doe the very same work in likenesse as his own master did appoint him, whether it be ploughing or sowing, reaping or mowing, digging or delving, when the Master shal demand of his servant,

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saying, Have you done those things that I did command you, if he shal answer no, but say he hath wrought for another man, why then his Master may justly say, hee that set thee on worke let him pay thee thy wages, even so it wil bee with our glorious God, for God hath appointed and commanded, that all his servants must worke out their salvation in the doctrine of the New Testament, which is the vineyard of grace, for if a man have a zeale as hot as fire, if his zeale be contrary to the true worship and wil of God, that false zeale wil draw him downe to hel more likely then to raise him up to heaven, for S. Pauls false zeale was to the old Law when he was a persecutor of the Church of Christ, for hee saith plainly concerning his zeale persecuting the Church, *Touching the righteousness that is in the Law blamelesse, Phil. 3.* Thus I have proved in brieft that S. Pauls zeale was to the old Law when he was a persecutor of the Church of Christ, and in so doing he was an enemy to God, and a friend unto the devill, wherefore by the help and power of God I wil boldly say as it is written, *1 Cor. 1. 20. Where is the wise, where is the disputer of this world,* I pray you now where are the Bishops and all their Clergy, with all their deep doctrines of darknesse, which are alwaies teaching and preaching upon the Law and Commandements, and yet alas, alas for pittie, they are so blinde in their doctrine and in their judgement, that they doe not discern the Law and Commandements which is unto death and condemnation, from the Law and Commandements which God hath ordained to life a justification. I praise God I have plainly and clearly proved that the Old Law and Testament is the law of commandements contained in ordinances, which I have proved to be the bondage of death and corruption, but on the other side, I have proved that Christ is the law and commandements in the doctrine of the New Testament,

stament which is the power of God to everlasting life and justification, the fulnesse of him that filleth all in all: and by these plaine truths of Scripture which by Gods helpe I have written, I have pulled downe another strong hold, by proving of a twofold law and commandements, for whereas S. Paul saith, The law is holy, and the commandement is holy, he meaneth Christ and the second Covenant of grace, which is the law of the spirit of life, for S. Paul saith plainly, *Rom. 8.2. The Law of the spirit of life in Christ Jesus hath made him free from the law of sin and death*, which law of sin and death I have proved to be the old law and testament, which Christ hath redeemed all those people from that wil be reconciled to his glorious Gospel. The fifth strong hold is in *Rom. 3.31.* Doe we then make void the law through faith, God forbid, yea we establishe the law, and so do I, for I prove the old law to be true in his place, for that was a forerunner of Christ, for the Apostle saith plainly, *Acts 8. 18.* Those things which God before had shewed by the mouth of al his Prophets, that Christ should suffer for to redeeme his people from the bondage of hel, he hath so fulfilled, wherefore if I should goe about to establishe the old Law, for to prove that it is to bee joyned to the body of Christ which is the glorious Church, then I should be a lyar, for S. Paul saith expressely in *2 Cor. 5.17.* If any man be in Christ he is a new creature, this word any man plainly signifieth any man that is upon the earth, whether he be rich or poore, if he be in Christ he must be a new creature, and for to be a new creature is to be reconciled to Christ and the new Testament, Old things are past away, behold all things are become new, for as Circumcision and those Ordinances that are written, *Heb. 9.* did belong to the old Law and Testament which is abolished, now on the other side, baptism and the bread and wine they are two holy Or-

dinances which doth belong to the glorious body of Christ, and to the second Covenant of grace, for Christ saith plainly, *Heb. 10. 9.* Loe I come to doe thy will O God, he taketh away the first that he might establish the second, thus I have proved the New Testament to bee an everlasting Covenant that shal stand and abide for ever. Again, I have plainly proved that the Old Law and Testament is quite abolished, and hereby I have pulled downe another strong hold which the Clergy hold forth in *Rom. 3.* for to keepe the people under the old Law. The sixt strong hold is the Art of scholarship, for *S. Paul* saith, *Rom. 10.* How can they preach except they be sent, now the Bishops and their Clergy have made the people beleeve that no man can be a true and sound preacher but he must be brought up in the Vniversities, and be taught the Latin and Greeke tongue, but they are much deceived in their judgement, for that art is but to speake a word in Latin or Greeke, and then English it againe, but alas, that is as far off from opening and unfolding the mysteries of God to the true meaning and signification, as the shadow of the Moone is from the light and glory of the Sun, for God hath laid the Gospel in such a compleat way, that if there bee a mystery that speaketh something darkely in one place, a man may by the help of God finde out two or three places for to prove what that darke mysterie signifieth, and that is the true and perfect way to open and unfold the mysteries of God to the true meaning and signification, to the praise and glory of God, and to the confounding of false doctrines which proceed from the Devil, and these things may be done without the help of Latin or Greeke tongue, for I hope all those that shal read this booke, or heare it read, may plainly understand that I speake the truth. Againe, *S. Paul* saith *Gal. 1.* The Gospel that he preached to the people is not after man, for hee
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was not taught of man, but by the revelation of Jesus Christ, this saying of *S. Paul* doth plainly prove, that when God called him to be a Preacher, he was taught by the divine spirie of God, and so *I* praise God am *I*. Again, *S. Paul* saith *1 Cor. 2.* God sent him to preach Christ with power and demonstration of the spirit, not with wisdom of words, lest the Crosse of Christ should be made of none effect, now the plaine truth is, the Bishops and their Clergy by their dark Art of Scholarship they fight against the divine power of the suffering of the Crosse of Christ, for *I* praise God *I* have plainly proved in this booke, that Christ by his suffering on the Crosse, he hath ransomed his people quite off from the old Law and Testament, but the Bishops and their Clergy wil not yet beleeve it, but war against it, and in so doing, they go about to make the suffering of the Crosse of Christ of smal or none effect, wherefore *I* say plainly and truly, if they doe not repent and change their minds, they wil have their portion for to be tormented in hel for ever. Againe, *I* wil prove in brieft that God doth not tye himselfe to the Art of scholarship, which the Clergy have been bred up unto, for God breatheth his spirit where it pleaseth him, For God hath chosen the foolish things of the world to confound the wise, and weake things hath God chosen, to confound the things that are mighty, *1 Cor. 1. 17.* wherefore *I* say plainly and truly, God hath raised me up to shew his power in weakenesse, for to unfold those mysteries in the Gospel of Christ, that the Bishops and al their Clergy are not yet able to doe. And thus by the divine power of the word of God *I* have pulled down another strong hold, by proving that God doth not tye himselfe to the Art of scholarship which the Clergy have beene taught in the Vniversities. The seventh strong hold is in *2 Tim. 3. 6.* Al Scripture is given by inspiration of God, and is profitable

table for doctrine, for reproofe, for justification in righteousness; now the Clergy say, the Old Law and Testament is Scripture, therefore they say they must preach it unto the people, but by the help of God I have already proved and shal prove againe in brieft, that all Scripture that is needfull or necessary to salvation, is gathered and contained in the New Testament; my first prooffe is *Ephes. 1. 10.* For in the dispensation of times God wil gather together in one all things in Christ, both which are in heaven, and on earth, this verse of Scripture doth plainly signifie, that God by the powerful preaching of his word, he wil gather al his people into one Gospel, one Church, and one Religion. Again, *Col. 1. 19.* For it pleaseth the Father that in Christ should all fulnesse dwel, and having made peace through the blood of his Crosse, by him I say, whether they be things in heaven or things on earth. Again, *Ephes. 1. 22.* For God our glorious Father gave us his Son Christ Jesus to be head over all things to the Church which is his body, the fulnesse of him that filleth al in al. Thus I praise God I have shewed you in brieft, that al Scripture that is needfull or necessary to salvation, is gathered and concluded in the doctrine of the New Testament, which is the booke of life, for the word of God in the Gospel of Christ doth shew and set forth the very glory of heaven above, and of earth here below, visible and invisible, spiritual and temporal. Again, where the Apostle saith al Scripture is given by inspiration of God for justification in righteousness, wherefore I wil shew you in brieft that the word of God makes mention of a twofold righteousness, one is a shadow, and the other is of a glorious substance, wherefore by the help and power of God I wil boldly say with *S. Paul, Phil. 3.* I forget that which is behind, reaching forth to that which is before, I presse hard toward the marke for the

the praise of the high calling of Jesus Christ my Lord, and to be found in him, not having mine owne righteousness which is of the Law, meaning the old Law, but the righteousness which is through Christ by faith, which is by the vertue and divine power of the word of God in the New Testament which is the lively and saving faith, For Christ Jesus is the end of the Law for righteousness to every one that beleeueth, *Rom. 10. 4.* For God hath made him to be sin for us who knew no sinne that we might be made the righteousness of God in him, *2 Cor. 5. 21.* and we in him, and hee in us by the divine power of his word in his glorious Gospel which liveth in us, and by these plaine truths of Scripture which I by Gods help have written in this booke, I have pulled downe seven strong holds which the Bishops and al their Clergy hold forth by a false interpretation of the Scriptures, whereby they have deceived al those people that are as yet held under their power; for the word of God is quick and powerful, and sharper then any two edged sword; first, it is quick in apprehension for to divide betwixt the Law and the Gospel; secondly, it is powerful for to draw the people from the bondage of hell and corruption into the glorious liberty of the children of God, for God wil finish the worke and cut it short in righteousness, because a short worke the Lord wil make upon the earth, *Rom. 9.* for we know that the Son of God is come and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ, this is the true God and eternal life, we in him, and he in us by the divine power of his word in his glorious Gospel which liveth in us, unto whom be al praise, honour and glory both now and ever more world without end, *Amen.*

F I N I S.